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Healing & Prosperity Thought

by Charles Fillmore

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

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AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY

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UNITY

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Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

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Thought Force

CHARLES FILLMORE

THAT THOUGHT FORCE rules the world is not difficult to prove. A little attention to the logic of facts will establish this statement as incontrovertible. However it is not so important to prove this statement true as it is to learn how to disentangle the individual from the net that he has woven and interwoven about himself through careless thinking. He may ask: "How can I take advantage of these invisible mental powers to lift myself out of my present environment? Can it be done?"

It is easy if we will give as much attention to right thought as we have given to pursuit of the things of the visible. When we realize for a certainty that there is a power within us that can extricate us from self-made entanglements, a new and wonderful hope is awakened, and hope leads to effort. Sincere effort will bring results that lead on to faith in greater things.

Thought force is generated in the mind som
what like steam in a boiler. The best steam boile
consist of a battery of tubes, and the mechanism
steam generation is quite complicated. So on th
various planes of consciousness in man thought for
is constantly doing its work in ways we know b
little about. It has both visible and invisible cente
of action in spirit, soul, and body. Some people a
moved almost wholly by sense or body thoug
others by brain or intellectual thought, and others
emotional thought, with quite often an appendage
religious fanaticism.

This is particularly true in religious thinkin
When we look over the prophets that have aris
from time to time we can see that their ruling thoug
was tinctured with self-limitations. They discover
that they could generate thought force, and th
sent it forth colored by their own quality of mir
Sometimes it was destructive. In the times of t
Crusades one little weazened Italian monk who h
spent his life in a monastery dwelling upon t
thought of injustice came forth to revolutionize t
world and establish his own idea of justice. Peter t
Hermit went up and down Europe riding a mule, t
while he preached and yelled, "God wills it! G
wills it!" His zeal and fanaticism set on fire t
slumbering thought in the minds of millions, a
the result was a series of thought waves that sw
over the people and moved them army after arm
even little children, overland to the Holy Land.

Only a handful of these thousands reached
Holy Land, because they were moved by the thou
force of one man, and were carried along by

hnited, finite idea of justice. Those who fight for jstice will never know justice, for infinite justice cnnot be realized by them. "If my kingdom were of tis world, then would my servants fight," said Jesus. Jan's idea of justice is something to be gotten by irce. Infinite justice is attained through divine law, vhich is always harmonious. Religious zeal is sometmes a dangerous thing. "The zeal of thy house hath ten me up." You can let your zeal eat up your iod—your good in consciousness—if it is not governed by judgment and a higher perception than the ghter has.

You must get into right relation with the infinite piritual understanding if you are to receive your iood, justice. As a man thinketh within himself, so vill be the thought force that he sends out. Jesus aid, "Heaven and earth shall pass away, but my vords shall not pass away." This statement gives us he idea of permanence, the thought of endurance. The same power that Jesus manifested is ours to use. The value of everything is measured by its usefulness, ind power is inert until set in operation by spiritualized man. In order to get the good we are longing for, we must use the power delegated to us. Then let us take hold of right thoughts, for thought rules the world—your world, my world, everybody's world, both within and without.

Everyone can have joy; we make our own joy out of this thought force. We can enter into the joy of our Lord at any time we choose to link ourselves to that joy by the joyful quality of thought. We can have anything we want at any time in the same way right here and now, for the one substance is sus-

ceptible to scientific thinking. It is in this way that prayer is answered, and there is no limit except that which we make. We have many examples to encourage us among those who have been thinking right thoughts and have been receiving the fruit thereof in ways too numerous to describe.

Every thought that emanates from us will bring forth in accordance with the quality we put into it. It will partake of the nature of the plane from which it is sent out and will fruit accordingly. It is written in the history of Socrates that a student of his said to him: "When I am absent from you and think of you my mind grows clearer; when I come into your presence wisdom smiles upon me; and when I touch you I seem to know all things." So it is with us. If we are spiritually illuminated our light will flow into other minds. This is true of every one of us. There is a thought relation established in the Absolute when spirit, mind, and body become as one and we by right thought adjust ourselves to the infinite harmony.

Thought force rules the world; but there is but one source of thought, and that becomes available to us as we shape our thought by the images we hold in mind. Then, "whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." What a wonderful power Paul sent out into the world! What a thought force of courage, fearlessness emanated from him! What a living demonstration of this thought force he was, and millions have borne themselves courageously because of his example.

What kind of example are you setting humanity? You say the best you can in your environment. If you allowing environment to limit your thought force, effect instead of cause rules in your world. Thought force moves the world, and environment is subject to you. "I am God, and there is none else." I am creator, cause of all things." When you get down into yourself, the great universal God is praising you for uniting with Him. Truth is that which is, ever was, and ever will be. Love, honesty, and justice flowing out from you in thought force will create justice and harmony in your environment, and they will flow back to you as you have sent them out.

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Thank you!

Weights or Wings?

KATHLEEN W. WELCH

Where the Spirit of the Lord is, there *is liberty.*

DO YOU CARRY your religion around with yo on your back like a bundle of beliefs, routir habits, and practices that is to be taken dow and opened up on Sundays and then put back agai to be carried around until the next week? Or do your religion carry you? Is it a buoyant thing th lifts you up above the rough places? Does it mak you feel as if you want to sing? Does it help yo see the universe as a friendly place, with happy rel tionships and something new, interesting, and wort while turning up every day of the week? Does yo religion feel like a weight on your soul, or does give your soul wings?

Too many young people are brought up to thir that goodness means repression, that there is som thing wrong about whole heartedly enjoying lif Too much emphasis is placed upon the restraints ar restrictions necessary for a good life, upon the "tho shalt-not's." Many a person has pushed religion aw from him because he has been afraid that it means limiting, restraining, and cramping life whereas reality true religion, as Jesus taught it, is a radiar joyful, liberating force utterly satisfying. It is t true emancipator of individuality.

What is needed is a clearer understanding of t meaning of the word. Liberty. The story of the pro

g son is a perfect illustration of the awakening of rn from a misconception of what constitutes true ppiness to an understanding of the peace and joy d liberty to be founded in a life of co-operation th the Creator of the universe.

One can imagine the feelings of the young prodi- gl growing up in a God-fearing household, strug- ng with the temptations and bewilderments of ung adolescence, neither understood nor helped by s prim, elder brother. Finally the sense of repres- on becomes too much for him and he breaks away, ying to find in license and self-indulgence the tisfaction and happiness he longs for. He has ne from one extreme to the other, and he finds at neither a repressed, passive goodness nor a free, licensed badness is the answer. So he finally comes to himself" and starts the journey back to is Father's house, where he learns the true liberty f active, consciously chosen, affirmative, and con- tructive goodness.

Every man has to make this choice at some time r other. The lesson is not learned if one remains nerely passively good, never being tempted. A too heltered life tends to weakness, and wings must be trong and sturdy to lift us above the world's nega- ions. The prodigal's elder brother was only passively good. When the testing time came, his love and nderstanding failed miserably. He had no wings; e was weighted down by envy and self-righteous- ess. At some time or other he would have to learn he difference between passive, unimaginative good- ess and the high vision of active, forgiving love, o that when the challenge came he would not be

found wanting. The younger son through trial and error found the way; the elder son had it still to find. Through his ill temper and lack of vision he had placed himself outside the joyous festivities his father had planned for his brother, and that is how the story ends—with the self-righteous and unloving brother outside the door and the prodigal on the inside, gratefully receiving the love of his father and friends. The prodigal had at last found true liberty.

Life is like that. It is a going home to the Father. We can delay our going, as the prodigal son did, by trying out this and that method of attaining happiness; we can allow ourselves to become self-righteous and critical, and just as surely shut ourselves out from the joys of the Father's home. We can make the journey toward that home a tiresome, tedious walk on leaden feet, or by cheerful obedience to spiritual law we can grow wings and fly there much faster.

The well-beloved Son left us clear instructions. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "Love . . . is the fulfilment of the law." Love is also the greatest buoyant force in the world, lifting us above petty discords and enmities, above fear, greed, and selfishness. If on a certain day you are worried or disturbed about a person or situation or just depressed about nothing in particular, use your wings! Rise above the problem, the mood, and look down on it with love and blessing. You will never get

ywhere if you look at it from "down under" or
vn from its own level. You have to lift yourself
bve it, or rather let God lift you. Then you will
e it for what it really is, a silly, pesky, temporary
hg that tends to bind your wings and put weights
n your feet. Use some good affirmation such as this,
d soon your mood will be changed, your problem
ved:

I am Spirit, the presence of light, life, and joy. There is no power on earth that can hold me down if I do not wish it. I rise now into the realm of love, wisdom, peace, and power.

But even those of you who know what it means to have wings cannot always be flying. Your uplifted consciousness received inspiration and joy, but as Jesus Himself ascended the mount for communion with His Father and then descended into the valley to minister to the people, so you must be careful not to allow that winged feeling to evaporate. That flash of insight must be lived up to or it means nothing. It is the commonplace life, the commonplace thing, that must be raised up to the standard of the winged hour. Take your gray days and fill them with some of the radiant colors of your higher vision. In this way you will gradually overcome the heavy, weighted moods and feelings, their darkness will be dissolved by the light that never fails, and you will find the happiness that is true liberty.

In order to grow wings you must learn to "agree with thine adversary quickly." Disagreement means friction. Do not "disagree" with your troubles and problems; if you do they will fight back at you. In-

stead bless them and surrender them to God. Kno
that they are your teachers, showing you where yo
have erred and turning you in the right directio
Bless them and let them go! Say often, "My min
and my heart are established in the rhythm of peace.
That word "rhythm" is a beautiful word. Serenit
is another. God's universe is run smoothly an
rhythmically. It is good to know that when we sto
fretting and surrender ourselves completely to th
Spirit of all good, this Spirit will fill our heart an
mind and body with the same serenity and rhyth
and harmony that is so noticeable in the revolvin
planets, in the lovely sunrise and sunset, in the pr
cision of the tides. When we allow discordan
thoughts and feelings to take possession of u
when we become angry, depressed, self-condemn
tory, or self-righteous, we are working at cros
purposes with the rhythm of the universe, and co
ditions and ourselves will continue to be inharm
nious until we again come into line and operate
accord with the universal law and love.

Remember that wings have to move in order
bear you up. Idealism may be a static thing; it ma
be made of abstract beliefs without any "get-up
and-do" about them. True vision, on the other han
always accomplishes something constructive; it com
down from the mount and goes to work; it takes th
initiative. What act of love or friendship or unde
standing have you left undone up to now? Wh
good word have you left unspoken? What rig
decision have you postponed? Get to work and s
that word, write that letter, perform that good dee
make that decision and act on it! Do whatever

cessary to get your wings unfolded and moving. ded wings, however beautiful, are useless. It takes on to improve character, to form good habits in ce of bad ones, to make you loving in thought, rd, and deed.

"Cast thy burden upon Jehovah."

"Take my yoke upon you, and learn of me . . . r my yoke is easy, and my burden is light."

Your moments of heaviness and discouragement a can best handle by rolling them back, as it were, on divine love. If you have burdens, deliberately place them upon God's shoulder. "The government shall be upon his shoulder." Share the yoke with Jesus Christ and pull along with Him. The load will be much, much lighter, and the yoke will guide you in the right way, frictionlessly and peacefully.

Unfold your wings and let them lift you above the petty annoyances and worries of everyday life, not so that you may fly away from them but so that you may view them from the mountaintop and know them for what they really are—no part of God, good, and therefore unreal. From that viewpoint you will see people and conditions more as God sees them, and you will descend again to deal with them more as God would deal with them.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. . . . Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.—EPISTLE OF JAMES

Love Yourself

WORRAL G. SONASTINE

PERHAPS THE BEST-KNOWN statement ever a credited to Jesus, next to the Golden Rule, "Thou shalt love thy neighbor as thyself." has occurred to me that in our eagerness to comp with the first part of this commandment, "Thou sha love thy neighbor," we may be overlooking the fu significance of the rest of it: "as thyself." One thi is evident, and that is the fact that Jesus expected to love ourselves. Otherwise He would have sai "Thou shalt love thy neighbor instead of thyself."

There are many good Christians who think it wrong to love themselves; some even go so far as despise themselves, calling themselves worms of t dust. These people quickly forgive the mistakes others, but refuse to forgive their own. They prai the achievements of others but belittle their own e forts. They are kind and good to others but peevi toward themselves. Now if we treat ourselves li worms, we certainly cannot treat others with a ve high quality of love. If we are to love our neighbo as ourselves, let us regard ourselves highly so that w can have the same high regard for others. Th can best be done when we know the truth about ou selves.

Every now and then there is called to our atte tion the ancient Greek motto "Know thyself." We today might well adopt this motto as our own. The is probably no greater need in the life of man th

he truly know himself. Once we have this knowl-
g, it is easy for us to love ourselves—and others
or that matter.

When I was in my early teens, I worked as copy
in a small-town newspaper office. Each week my
would write an editorial or two, and in his writ-
g he always referred to himself as "we." One day
ard him discussing a grammatical problem with
e of the employees. It seems that the editor had
n using the word "ourself" in connection with the
torial "we," and one of the men told him there
no such word.

"You have to say 'ourselves,' " said the linotype
rator, "and you can't use that word when refer-
g to yourself, just one person."

The boss turned to a dictionary and thumbed
ough its pages for a moment. "Guess you're
t," he said, after a fruitless search for the word.
isn't in the dictionary. I never thought of the pos-
lity of there not being such a word as 'ourself.' "

I do not recall how the editor overcame his diffi-
ty, but since I wanted to use his "nonexistent"
noun in this article, I had to look into the matter
myself. I find that the word ourself does appear
the dictionaries. It can be used in connection with
e singular "we" and "us." Now that I have a right
use the word however I find that it suits my pur-
se better to separate it into two words, "our self."

Our divine self is the only real self there is. It is
e universal God self. As we learn to identify our-
lves with the one divine self, we gain access to the
vine attributes of this self; we become wise in its
isdom and strong in its strength. We do not have

to struggle or strive to become one with the Go self. We are already one with it, but we must b come fully conscious of our oneness before it can b of any practical value to us. We must meditate o our oneness, affirm it, and act constantly as thoug it is so. With all these thoughts in mind, it becom easy for us to love our neighbors as our self, for truth, they are our self. We are all one with th Father even as Jesus was one with Him.

When man comes to know his true self and di covers all his wonderful assets, he is thrilled beyon his fondest dreams. One who thinks himself a wor acts like a worm and feels like a worm. How can h do otherwise? "As he thinketh within himself, so he." When we realize our true spiritual identity, w do not just believe we are wise, loving, and powe ful; we know we are, and in this knowledge lies ou strength.

About a year ago a little boy moved next doo with his mother, and when we got better acquainted learned that the boy's father had been killed in actio in the early part of the war. Michael was little mor than a baby when the word of his father's deat arrived, and his mother decided not to tell him wha had happened. The father was decorated pos humously for bravery, and although the story wa highly publicized in their home-town newspaper the youngster knew nothing about it. For some reaso or other as the lad grew older he developed a fe complex that caused him to be shy and unduly timi Among other things he was afraid to play with oth children his own age.

Michael was six years old when he moved to ou

ighborhood, and his mother was quite concerned bout his abnormal timidity. One day however a iend offered her a suggestion that she decided to ollow. She got out her scrapbook and for the first ime let the boy read about his father. There were ictures and thrilling stories telling of his father's heroic deeds. The young mother told the boy all she could about his father, and then she left him to look at the clippings alone. A short time later she heard him calling some of the other boys up on the porch to look at the scrapbook. Needless to say, they were very much impressed. From that time on young Michael was afraid of nothing. Once he learned who he was—the son of a hero—he just "couldn't go around being scared of things."

Just as this boy regained his courage when he realized who he was, so do you and I regain our spiritual powers when we come to realize who we really are. Knowing and understanding our true self, divinity within us, gives us self-confidence. It is easy to have confidence in the divinity that created and sustains the universe. There is nothing this divinity cannot accomplish, and as we become aware of our oneness with Him, our capabilities in the manifest world increase remarkably. "I can do all things in him that strengtheneth me."

Our self-respect also increases along with our self-confidence. This is inevitable. It is only natural that we should love the divine self that is our very existence. It is the self of those we love as well as our own true self. The universe in which we live is not the habitat of many different selves. There is only one self, the universal divine self. "Jehovah he is

God; there is none else besides him."

When Moses asked God what he should tell the Children of Israel if they asked who sent him, the Lord replied, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." I AM is the name of the universal self. This is the self that I am and it is the self of which you can say, "I am." Each of us has the privilege of claiming divine selfhood and in so doing we become one with and gain access to God's divine qualities. We gain the greater self by relinquishing our lesser self. We bring about this transformation by thinking, speaking, and acting as though we were already the greater self. In the truest sense of the word, we do not change from one self to another. We are already one with the I AM self; our true identity is divine, but we must recognize this truth thoroughly before it can be of full benefit to us. All that needs to be changed therefore is our own viewpoint. When we learn the truth about our real self and proceed to act according to our true identity, we soon begin to express God's divine characteristics in the manifest world. "All things whatsoever the Father hath are mine."

The young people of a few years back had a popular expression that I believe sums up this whole matter perfectly. I refer to the well-known remark "Be yourself." First, learn what your true self is and then be your self with all your heart, soul, and body. Do this and your self-respect will increase with leaps and bounds. Be your self and you will always love yourself. "Thou shalt love the Lord thy God [thy self] with all thy heart, and with all thy soul, and with all thy mind."

World-Wide Misery:

Cause and Remedy

ANSELMO CARDIELLO

THE REPORTS in the daily press bear witness to the suffering and the disturbances felt by people throughout the world at the present time. is evident from these reports that a bewildered ıankind is now facing a maze of problems apparntly too complex for the human mind to solve.

Although past and current events affect millions f people here and abroad, no one seems to know vhy the restoration of tranquillity at home and peace hroughout the world has failed to materialize since he cessation of open warfare.

What we do know is that for centuries the mere eshuffling and rearrangement of peoples and lands ıave failed to bring peace and harmony to the vorld. In fact, the same old plans, disguised unler new names, have succeeded only in leading hunanity toward the brink of the abyss. A few more steps in the same direction and we shall be dropped into it.

There is subtle significance in the fact that our success in the construction of the atomic bomb is fraught with danger for the safety of our own nation. It is not a secret that this monstrous weapon threatens to wipe out all human beings from the face of the earth.

We also know that our undeniable closeness to

selfdestruction is proof that the tortuous path we have followed for countless generations has steadily led us into the dark interior of a dense insidious jungle, where danger lurks every step of the way, and from where we do not know how to escape.

In view of the real menace of extinction that lies ahead of us, should we not at last realize that the experiments of the past by which we have tried to straighten out the world cannot be continued in the future, because the atomic bomb era will not permit it?

When then are we to do to escape out of the jungle into which we have walked, and in which we seem to be lost?

The answer to that question is that only the power that created us, along with everything else that exists, which power we call God, Creator, can guide us toward the road leading to safety and lasting happiness.

The very fact that the immutable laws of the Creator still operate to provide us with an abundance of all things that we need to sustain life is conclusive evidence that He does not wish us to perish.

Recognizing this unmistakable manifestation of His will, we must realize then that it is futile to try to perpetuate happiness on earth by employing methods that are not guided by divine inspiration.

Apparently unaware of the spiritual power in all of us by means of which we can communicate only with God when we are in need of spiritual and material aid, we have for many centuries stumbled along in confusion.

That faculty is the direct spiritual connection between mankind and its creator. It should be clear now that prayers for divine guidance and help must be directed to God, because He alone can help us. Prayers that are not directed to God have not worked in years past, do not work now, and will not work in the future.

Much as I should like to avoid it, at this point I am compelled to refer to myself for the reason that I came very close to being the victim in one of the unpublicized tragedies that occur daily in the material world.

Perhaps I should begin by mentioning that my firm and profound conviction on the subject of prayer is not based on theories or hearsay, or on tradition, but on actual truth, the truth that is evident in all created things, in plain view of every human being, but that is still unrecognized.

During a prolonged illness I had the time and opportunity to ponder on the conflicting forces that cause life to appear to be such a gigantic enigma. I realized that God has created an infinitely glorious world and human beings to enjoy its bounteous resources. Why then should recurrent wars and strife —in all appearances beyond our control—bring about the destruction of both human beings and resources?

It was during this critical period of my life that I learned of the mighty spiritual Truth about prayer. Immediately I applied that spark of learning to my situation.

Previously I had prayed with a fervor bordering on despair, repeating every prayer taught me since

childhood. Nevertheless for two long years I re
mained bedridden. At last after my prayers began t
conform to Truth I noticed that my condition wa
gradually improving. What had been a confusion o
symptoms in my condition until then, now became
specific disorder, and this change enabled physician
to prescribe effective remedies.

How did my prayers conform with Truth? B
the simple process of my first having realized wh
God really is, then by my praying directly to Him.

Proof of these statements is evident and fre
besides being within everybody's reach.

All that is necessary to obtain such proof i
to realize that not only is our infinitesimal degre
of intelligence linked to but is an actual part o
the infinite wisdom of our creator, God. Thus
becomes apparent that we are meant to be guided b
the supreme intelligence that we call God whenev
we are confronted by problems reaching beyond th
range of our mental limitations.

It is opportune to mention here that the obje
of this article is not to advocate the abandonment c
the curtailment of religious beliefs and activitie
Rather it is to advocate that we open wide the gat
of the formidable stockades into which mankind
spiritual existence has been confined and searc
ceaselessly for ever-increasing knowledge of Trutl

So far it has been demonstrated that if we n
tice and abide by the immutable laws governing ou
existence and if our heart overflows with unbounde
faith in the infinite power of God we shall be r
warded in a measure far greater than we expect.

But before this object can be fully attaine

..n must first courageously unshackle the bonds that ..d us fast to acquired fears and superstitions, ..l we must realize that many of the ancient and ..dieval religious beliefs and customs that we know ..l not harmonize with the infinite scheme of all ..ation.

The foregoing statements arise from the fact that ..piritual knowledge always has been considered an ..xtremely complex if not an impenetrable mystery.

That man should have been created with an ..telligence so limited that it cannot recognize spir..al Truth, which is the basic factor in both his ..ysical and spiritual well-being, was a paradox that ..uzzled me for many years.

Would God make man's existence dependent ..on that life-giving influence, spiritual Truth, and ..en intentionally deprive him of the opportunity to ..nefit by it?

This view denies the divine justice that we know ..ists. Besides it overlooks the pattern of supreme ..armony governing the rest of creation. This proves ..nclusively that spiritual Truth is not a complex or ..npenetrable mystery.

How then can we reconcile these opposing ..houghts?

A little open-minded reflection will lead to the ..onviction that mankind has failed to recognize ..piritual Truth because of its very simplicity. If we ..eflect a little further and courageously do our own ..hinking on the subject, we shall be able to draw open ..he heavy black curtains of fear that hide the wide-open door leading directly to spiritual knowledge and understanding. Through this door we shall not

meet the expected cold, cheerless darkness in which the so-called mystery of our spiritual life is supposed to be enveloped. Instead we shall begin to see the light of Truth and feel its soothing warmth.

Also it will be revealed to us that materially we have advanced to jet-propelled aircraft and atomic energy, while spiritually we still follow interpretations of life that were given by men who lived during the oxcart and the bow-and-arrow age. This shows that the advancement mankind has so far achieved is confined largely to the physical phase of its existence. Spiritually we have been standing quite still. As a consequence, we may attribute the world's past and present chaotic condition to our spiritual stagnation.

Two thousand years ago Jesus showed humanity by example the direct course that leads unerringly to Truth. But instead of continuing to advance by following the Great Teacher's way, mankind became lost in its own varied interpretations of His teaching. And there it has remained for centuries sharply divided into great religious groups, each adhering tenaciously to its own interpretation of spiritual Truth.

Moreover by not advancing in religious thought we have failed to attune ourselves to the ever-present guiding influence emanating from God. This is the reason why we have not derived safety and full enjoyment from our material advancement.

All the facts so far offered demonstrate that we must be governed by the immutable spiritual law regulating our existence. This law is readily discernible if a little attention is given to what we can

le voice of Spirit that is heard in the innermost cesses of our mind, while spiritual impulses are nmistakably felt deep in our heart.

When our God, our creator, speaks to us, He oes it directly, privately, unequivocally, and not by eans of devious diplomatic channels. No one has ver witnessed a single instance when God has sent missaries, heralded by impressive ceremonials to otify us that what we secretly have in mind doing ; either right or wrong.

There is no doubt whatever that a direct, unobtructed spiritual connection exists between God nd man, through which God speaks to all of us. his connection is always open, requires no switchoard or operator, is not hampered by external interference, and can be worked by both God and nan. Not much deduction is necessary to learn that oy this means we can speak and appeal to God as ndividuals, directly, instantly, privately, whenever we need divine guidance.

Unquestionably the entire supposed mystery as to why mankind is eternally committing disastrous errors is explained by our persistent failure to recognize and abide by the immutable laws that God has created for our guidance.

As a result, unless we realize that all human actions are to be governed by and must conform to the true dictates of our conscience we shall never know security or peace, nor shall we enjoy the happiness we so desperately strive to achieve.

Hold fast that which is good.—PAUL

But Joy Cometh

FRED A. BARROW

MY GRANDSON is a handsome and lovable little three-year-old, but he is very impatient; he wants what he wants when he wants it. He has yet to learn that not everything one wants, even though it be good and desirable, may be immediately forthcoming. But one good trait he has—one of many, may I say—is that he is hopeful of getting what he wants "sometime."

Paul in his First Epistle to the Corinthians wrote of the abiding qualities of faith, hope, and love. The three are precious possessions that contribute greatly to the joy of living. Let us here meditate upon faith and hope, which are closely allied and which in combination always can afford us comfort and consolation, even when things look most discouraging.

In the 30th Psalm we read this comforting reflection:

> "Weeping may tarry for the night,
> But joy *cometh* in the morning."

So patiently, with faith and hope buoying our spirit no matter how dark our present circumstances may be, we look forward to the morning of joy when this darkness is to be dissipated by and through the light of God. No matter how low the tide may ebb it is God's law that it must rise again. No matter how severe the winter may be, we know that spring

lows it; "if winter come, can spring be far be-
d?" No matter how low our fortunes may ebb,
ough hope and faith in God they will be made
rise again. No matter how uncomfortable "the
nter of our discontent" may render us, through
s same faith and hope we shall in God's good
e come to a new springtime of existence. Hav-
faith in the Spirit of the universe, which we
ne God or Jehovah, and think of as the All-
ther, even though we tread "the valley of the
dow," we shall fear no evil, but patiently await
s leading of us forth from the valley into His
rnal and glorious sunshine.

We hope with the expectation of obtaining what
hope for, but we must have faith along with hope
hope will wither. Hope is not self-sustaining;
s steadied and borne forward by faith.

"In the midst of sorrow faith draws the sting
of every trouble and takes out the bitterness
m every affliction," wrote Richard Cecil, an
glish clergyman, many years ago.

"Weeping may tarry for the night,
But joy *cometh* in the morning."

e trials and tribulations of those who plod toward
ational and good goal may be many and great, but
se who have faith in the ultimate achievement
their hope, will, through the grace of God, ac-
mplish their high purpose, in spite of all setbacks.
great invention ever was brought about by men
king hope and faith and the willingness to endure;
l the achievements in science and in the arts have
been wrought by the faithless and hopeless. Said
nuel Johnson, "Where there is no hope, there

can be no endeavor," and "whatever enlarges hop will also exalt courage." Devoid of hope and faith as individuals we should cease to make progress and when individuals cease to make progress th world in general tends to retrogress. Who can tel what have been the heartaches and disappointment and sorrows of those men and women who have la bored faithfully and continuously to achieve or t produce something that would prove of utility t their fellow men, or that would add to the joy o living, or that would increase knowledge of God' immeasurable universe, or that would contribut through spiritually winged words to the revelatio of Truth, or through healing to a sense of God' power and goodness. Truly such men and wome sorrowed through the night; but joy came to ther in the morning of their accomplishment, the resu of their labors in faith and hope.

In faith and hope we pray to God for the goo thing that we so ardently desire, which may be bette health for ourselves or for our loved ones, an in crease of prosperity or wisdom, or maybe an im provement in Christian character. Apropos of thi let me quote the words of the English bisho Jeremy Taylor who lived and preached and wrot many years ago. Said he: "The body of our praye is the sum of our duty; and as we must ask of Go whatsoever we need, so we must watch and labor fc all that we ask." In short, if we would receive of Go we must give of our service to God. It was th Master Himself who said to His disciples, on th occasion of His giving sight to a man blind fror birth, "We must work the works of him that sent m

vile it is day: the night cometh, when no man n work." And on another occasion He remarked, 'Iy Father worketh even until now, and I work." Then in the Epistle of James we read these sentences: 'ven so faith, if it have not works, is dead in itself. . . faith apart from works is barren. . . . For as the dy apart from the spirit is dead, even so faith part from works is dead." So if we would experice that joy which "cometh in the morning," we rust work toward it in faith and hope, despite dispointments and setbacks, overcoming all such npedimenta by continued toil in faith, and thus ith renewed hope eventually achieving the conmmation of that for which we have prayed and orked.

As Christians we have a perfect right to look for more abundant life, for did not Jesus declare xplicitly, "I came that they may have life, and may ave *it* abundantly"? So a life more abounding in ealth, a life more abounding in goodness, a life nore abounding in every necessity, but above all a ife more abounding in love—that is what we work or incessantly in faith and hope. But we must strive n patience, not with feverishness; we must learn "to labor and to wait" remembering the words of the Psalmist:

"Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly."

And God knows not only what is good but also what will be good for us.

Would you of God have the great gift of love, or the gift of wisdom, or the gift of truth, or the

gift of knowledge, or the gift of health, or the gift of sufficiency of substance, or the gift of artistry, or the gift of eloquence, or the gift of song or of poetry, or the gift of writing, or any other blessed gift? Then know that the gift you may faithfully desire and pray and hope and work for, although it may not immediately be forthcoming, will eventually, God willing, arrive, and your faith and hope and prayer and toil will be rewarded.

"Weeping may tarry for the night,
But joy *cometh* in the morning."

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

The Faith That Heals

VAN SCOTEN

DO WE FIRMLY resolve to have faith in God and the next minute find ourselves putting our faith in the Devil, sin, sickness, fear, poverty, and the like? We all have faith of some kind. Too often however we have a greater faith in the negative things that we do not want than we have in the good things that we do want. Then we wonder why we do not receive the good we really want. If we want good, God, in our life then we must have faith in God, who is all good. Whatever one has faith in will come to pass.

It is faith in God that heals and makes whole. "Thy faith hath made thee whole," whole in mind and body, whole in every department of your life and affairs. There is not a condition in your life that God cannot heal, cannot make harmonious.

Paul said, "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the "substance" that underlies all things. Without faith nothing can come into existence. In faith we lay hold of and possess the thing in our mind first before there is any outward visible sign of it in the manifest world. For example, the idea of God as our health we must hold in our mind before perfect health can become manifest for us. Hold steadfastly to the idea of health and have faith in it as a God-given heritage.

Having faith in God, we know—and we know

that we know— that God is actively working in and through us to bring forth our good. Nothing—no inharmonious condition—can convince us of the contrary, for we are living in faith. We are faith.

Having faith in God does not mean that we are to assume an attitude of doing nothing. Perfect faith means letting God act through us, while we remain ever on the alert, waiting expectantly for Him to lead us in the way that He would have us go. We must do our part when He gives the leading. "Faith without works is dead."

Jesus Christ had perfect faith in the Father indwelling in Him. If He had not trusted God so fully and completely He could never have done the wonderful works of healing or performed the many miracles that He did. He knew that the Father worked in Him, for He said: "I can of myself do nothing." "My Father worketh even until now, and I work." Like Jesus, we must be open and receptive to the working of the Father. God cannot work in a person who does not have faith in Him or whose mind is filled with the negative thoughts of doubt, fear, and anxiety.

"According to your faith be it done unto you." All that we have faith in really belongs to us. The Father's vast storehouse of infinite good is ours for the taking, but we do not receive of this bounty when we fail to claim it in faith. If we take a small container to the Father's storehouse we shall receive but a small measure of bounty in return. But if we take a large container in faith to the Father he will fill it full, pressed down, shaken together, running over."

In everything let us have faith. When we learn to rust God in the small things in life we shall find it easy to trust Him in the big, important things. Faith will grow as we use and exercise it. Affirm a greater faith and watch it grow. "I am perfect faith." Our faith may be no larger than a "grain of mustard seed," but even that small amount of faith will move mountains of doubt and fear. As our faith grows into a perfect faith it will accomplish wonders for us. It will be like the faith of Jesus Christ, mighty to accomplish all things. Every day most of us will find many opportunities in which to exercise our faith. Nothing is too trivial to ask God's help about. With every problem, from the little irritating one that confronts us in our home to the largest, most difficult problem of life God can and will help us, if we will have faith in Him and trust Him completely. Nothing is too difficult for God to do. The power of God in us is mighty to heal, prosper, and harmonize.

At first it may not be easy for us to put our faith in All-Good. Doubts and fears will creep in. Clear the mind of all these negative thoughts and put God first. We have the power to think the kind of thoughts we want to think, thoughts of faith and courage or thoughts of doubt and fear. Let go of every negative thought and replace it with a positive thought of faith and trust. We can never expect to gain the kingdom of All-good unless we fully and completely put our whole faith in God, who is the giver of every good and perfect gift.

When a person puts his faith in God he must know that the Father dwelling in him is the only

presence and power at work in his life. He must hol fast to this truth in spite of all negative condition Should a thought that is negative come to his min he must immediately cast it out with a positive, co structive thought. He must so attune himself t Truth that in a moment of doubt or fear he will once turn and know the Truth about himself an God.

Suppose you have decided to trust God to he you. Then a sudden pain seizes you. Does a surge fear and doubt rush over you, or do you at once tu to God with a positive thought of health? "I am li and health, whole and perfect in every cell, orga and tissue of my body. I thank God for perfe health." Every time you find yourself turning God rather than error you are strengthening yo faith in God. You must come to the point in co sciousness where you know that God, and only Go exists in your life.

"The prayer of faith shall save the sick, and th Lord shall raise him up." There is healing power faith, because God is faith. There is no disease sickness that God as faith cannot heal. When a pe son places his faith in God as the great healer th healing principle starts working, and he is mad whole. In faith he becomes one with the Father, wh is perfect life and health.

I know a woman who at seventy is radiant wi health. Her skin is clear, rosy, and firm; her eyes a bright and sparkling, and she walks with a quic alert step. Thirty-five years ago her body was wa ing away with an "incurable" disease. The docto had done all they could for her. Sick, desponde

and with no visible means of supply out of which to pay her hospital bills, she turned to the Unity teaching upon the suggestion of a friend who had been healed. She put her faith in God, and He healed her. She told how whenever pain or doubt seized her she immediately turned to God knowing that He was the only presence in her life and that nothing else had any power over her. In two short months she was out of the hospital and at home doing her own housework. In faith she started a small dress business in her own home, which paid well and made her self-supporting. Surely it was her faith in God that healed and prospered her.

Faith must be centered on God. Focus your whole attention on God, All-Good. Let nothing else but God, the good, occupy your mind. Affirm often: "God is the only presence and power in my life."

Become so aware that God is working for your good that only good can come into your life. Know your oneness with God. "I and the Father are one." Put Christ in dominion and authority in every situation. When you become one with God you will no longer feel separated from the good you desire. You are one with All-Good, because you are one with God.

Each one of us must go direct to the Father within us in complete trust and in perfect faith that He is working out our problem, that He has already worked out the problem; for in Divine Mind there can be no problems. Problems only exist in man's mortal mind. When man's mind becomes attuned to or at one with God-Mind there will be no problems.

When Jesus sent forth His disciples He told them

to take no money or food or clothes with them. He wanted them to trust God to supply them with their daily needs.

When we have faith in God as our inexhaustible supply we do not store up wealth for a future day. You recall the story of how the Children of Israel stored up the manna that God sent them and how it spoiled before they could use it. When we fail to trust God for our daily needs by storing up for the morrow we too often lose that which we have. How many times cannot each of us look back upon our own life and remember the times when we showed a lack of faith in God as our supply by scrimping and doing without in order to save some food, only to find that it had spoiled when we were ready to eat it! How many of us have saved clothes only to find them moth eaten and rotted when we wanted to wear them, or saved money only to lose it in an economic depression. Those who trust in God know with a perfect faith that God is their supply in every need. Faith in God will refill our empty purse and replenish our bare cupboard.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Speak the "word of faith" knowing that it does accomplish whatsoever you desire. The word of faith is powerful, full of God power, and God will fulfill it. Affirm: "Father I desire *(name it)*. Give me this or whatever is for my highest good." Then leave it all to Him in perfect faith. Having spoken the word, remain still patiently waiting for all leadings of Spirit. Do what Spirit tells you to do. It will lead you in the right way. Never try to force your good to come to you

because you think it is what you ought to have. The Father may have something better in store for you. Leaving it all to God in perfect faith, you can rest assured that He will give you the best there is. He will give you more than you have asked for and better than you had hoped for.

A demonstration is often delayed when we become anxious. Anxiety shows lack of faith. No one can act or think clearly when he is anxious and tense about a situation. He ceases to be an open, receptive channel for God to work through. It is faith in God that helps us to see clearly and act rightly.

God can bring about a demonstration in the "twinkling of an eye." If we believe that it will take time, then the answer to our prayers will be delayed. All that we desire has already been made manifest for us. "It is done and accomplished now."

Thank God that His good is everywhere present. When we come to the place in consciousness where we can thank God in the face of every seemingly negative condition we are then showing our faith in Him. Turn to God, knowing that He is now working things out in a perfect way. We shall find it easy to sing praises of thanksgiving to the Father when we know with a perfect faith that every problem given to Him is already solved.

Giving thanks opens the heart and soul (consciousness) to the activity of God. If you have a problem—and most of us have—try for just the next five minutes to thank God for all His goodness. "I thank God that His good is everywhere present: in my mind, in my body, in my affairs." Then count your blessings. You will find yourself so

lighthearted and joyful that you cannot help knowing that God's life and health is now yours. You will feel His healing power deep down within your very being, and you will know with a perfect faith that God is working in and through you.

Faith in God, All-Good, will set you free and bring you all that your heart desires. Affirm often: "I have perfect faith in God. Thank God, His good is now active in my life, and I am healed (made whole) in mind, body, and affairs."

FAITH

Clarence Edwin Flynn

Faith finds a road where there is not a road;
It sees ahead where there is not a light.
Whatever be the weight, it bears the load,
And crosses unbridged streams by day or night.
It senses truth where proof is not at hand,
Shuns error e'en though not be logic shown.
It has a strange, deep power to understand
Things that to sight are hidden and unknown.

Where the flesh hears but silence faith discerns
The voice of wisdom ringing full and clear.
When the flesh for unseen companions yearns,
Faith feels the presence of God's angels near.
Sense has so small a world, but faith can tread
Eternal years and roads unlimited.

In Honor Preferring One Another

SHELDON SHEPARD

MRS. EASTMANN watched anxiously every evening as her husband came home from work. She could usually see him as he turned the corner half a block from the house. She thought that she could tell if anything had happened by his step and his appearance.

The trouble was that he frequently lost his position because of quarrels. He seemed unable to get along with anyone above him, below him, or on his own level. He had been discharged so often that his wife could not keep the thought of it out of her mind. Every evening the worry and the fear came into her mind. Judson was a good worker. Except for his outbursts of temper and his inability to get along with others, his record was fine. New employers always seemed willing to hire him. As yet he had had no long periods of unemployment. But the strain was beginning to tell on both of them. A general feeling of insecurity pervaded their relationship more and more.

When Mrs. Eastmann told me the story, I wondered what was the emptiness or need in her husband's life that denied him poise and harmony in his business associations. He was normally very friendly. His nature was warm and appreciative. But I felt sure that somewhere there was a nagging lack in his life. It is at this point that the doctrines and practices of Truth meet so many human needs.

In Truth it is everyone's business to "build up" everyone else as much as he can; to see the good, to know God in everyone. In its influence on our words and behavior, this "knowing" of God in others requires that we take the kind of action that will reveal our consciousness of the inner good, whether hidden or evidenced.

Too often we confine our recognition of the good in others to our periods of prayer and meditation. Sometimes we criticize, correct, and belabor the person to his face and then, unknown to him, in the silence we acknowledge that there is a lot of good in him. We see God in him. We know that he is a manifestation of the divine, of God.

This recognition of divine potentiality in a person is the basis of the practice of Truth. But the recognition should show itself in our dealings with the person involved. The effect of our conversation and action should be that the person becomes aware of his native goodness and his innate greatness. At this point we often make the crucial choice as to whether our relations shall be helpful and harmonious or otherwise.

This was what I discovered in the case of Mr. and Mrs. Eastmann. From what she told me of her husband I gathered that he was a likable fellow, courteous and considerate, with many good points. But I discovered too that Mrs. Eastmann was herself pretty aggressive. She was positive, active, dominating. Her husband was somewhat retiring. He was modest and unassuming. In meeting their home problems and in discussing their affairs she often insisted that he show more ambition, that he exercise

stronger initiative, that he be aggressive. She would talk of her own exploits in the field of which they were speaking and would sometimes say such things as, "Why, if I were in your place I tell you what I'd do," and then she would tell him.

When she came to see me she was disturbingly worried about his frequent loss of his position and about the growing tensions in the home that she feared might mean unhappiness and maybe separation.

I thought that Mrs. Eastmann could practice Truth by recognizing the good and the elements of success in her husband and also by building up his awareness of them. She could cease the irritating emphasis on what she regarded as his weaknesses. No spouse ever makes any progress anyway by harping on the other's faults, real or imagined. Criticism is no ointment for the irritations of everyday life in the home. The criticized person is likely either to resist, to argue and quarrel, or as in Mr. Eastmann's case, to let off the steam of his resentment somewhere else.

I asked her if she and Mr. Eastmann ever quarreled. She said no, that he always agreed that she was right. He knew he had these faults, and he himself was afraid of what they might do to his career. Now I was pretty sure that what Mr. Eastmann was doing at work was "blowing his top"—letting off steam, relieving pressure that was created by the tension of criticism and belittling that he received at home.

There were never any unpleasant scenes at home. She was not harsh nor angry. He did not

vocally resent her comments. But beneath the pleasant surface unwholesome developments were taking place in their minds and hearts. The wife was growing disgusted, developing a feeling of superiority, and wondering why she ever married such an inadequate fellow anyway. The husband was feeling inferior, developing a chronic sense of inadequacy, and piling up emotional pressure that took whatever outlets he dared to use when he could stand the tension no longer.

Every human being must have a sense of worth, an understanding of his own true importance. Feelings of inadequacy and of exaggerated self-assurance both grow from the lack of a balanced, correct experience of worthiness. Nothing can give one a surer sense of his own true value than the realization that he is a manifestation of the divine purpose, plan, and presence of God.

I reminded Mrs. Eastmann that everyone has capacities that are as important as those which others may wish him to have. I told her that everyone can be a success in his own way. Then I talked with her about the sense of limitation that comes to one under constant criticism. I said that in our relations with one another, especially in the intimate relations of the home, our first consideration should be to recognize the divine in every person.

"Your way of doing things may not be your husband's," I suggested. "The particular traits and elements of successful living that you have and that you want to see in him may not constitute the best expression of his assets or the surest plan for his successful living."

Then I proposed that in this situation we make practical use of our basic conviction that God's presence is in everyone and that everyone can in his own way express beauty, harmony, worth, and success.

The first step in the plan was for her to comfort her own restless heart. She could accept the true satisfactions of her convictions by finding contentment in her knowledge of God's presence in both of them. She should be happy in the understanding that her husband would find his own true and best way of happy, successful living.

Then she should endeavor to "build him up." She should let him work in his own way. I advised her to "act ignorant" on occasion, to be still, to keep her convictions and knowledge to herself.

"It would not hurt," I told her, "for you occasionally to tell him he knows better how to do something than you do. Tell him sometimes, when you do not know, that you will have to trust him. In honor prefer him."

Well, we were not long in seeing results. Mr. Eastmann began to feel his strength; Mrs. Eastmann became calm and happy. Compliments and appreciation, like sunshine in spring, began to bring out beauty. Feelings of partnership replaced suspicion, resentment, and criticism. The ineradicable inner worth and peace made itself known. Their relations became satisfactory and creative, because they were established on the fundamental basis of understanding, appreciation, and the recognition of God in each other. Truly, they were "in honor preferring one another," and the spiritual law quickly transformed their situation.

How Near Our God!

MARY L. KUPFERLE

WHEN WE ARE FACED with negative aspects of health or sufficiency, where do we begin our search for relief? Where do we go for help? In other words, just how far must we go to find peace, wholeness, happiness, and plenty? The answer is surprising because of its simplicity. We do not have to "go" anywhere at all. The answer to every question, the fulfillment of every need, the realization of every dream, arises from within, at the very place the question, the need, the dream, is born—within our own being.

One evening a young mother who had never before given much thought to the immediateness of the presence of God found herself turning to Him in desperation. The doctor had pronounced her small son very ill and advised taking him to the hospital in the morning for tests and treatment. Now sitting beside the little fellow's bed, she wondered if there could possibly be some power great enough and near enough to be of immediate help. As a child she had learned of the miracles performed by the Saviour, but He had lived so many years ago and He was the beloved Son of God. Could such miracles be repeated today through us if we turned to Him in prayer, she wondered?

The mother did turn to the Father for help, and in her great need she found Him closer than she believed possible, "closer . . . than breathing, and

nearer than hands and feet." The response was so immediate that when the doctor arrived the next morning he expressed amazement at the child's condition. "What did you do to this child? There isn't a thing wrong with him!" he said.

This is but one of thousands of daily experiences that prove the proximity of the heavenly Father to His children. No matter how much chaos, confusion, trouble, or inharmony seems to close in upon us, there is never a lack of God, the good. He is always available, always near. He exists within all space, within all time. He is within every fallen leaf, every dark cloud, every drop of rain, every ray of sunlight. He is within every blade of grass, every flower, every tree. He is even within every seemingly negative condition and circumstance.

"If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there." The personal man may deny God, say He is "afar off," but this is only the ignorance and limitation of self-will. The law of God's divine presence is as unalterable as the law of the universe.

The Psalmist declared,

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help *cometh* from Jehovah,
Who made heaven and earth."

"Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or . . . the earth and the world."

The Way-Shower went a step further, declaring: "He that hath seen me hath seen the Father . . .

If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

These wonderful words sound simple enough, clear enough, do they not? But what makes it so difficult for us continually to "see" the Way-Shower, to know and feel His presence; to "see" the Father, to know and feel His presence? Is it not that we are constantly occupied with the doings of the outer man, the worldly doings that we have declared real and important, entirely forgetting the inner Christ self that is our true being, the truth that the kingdom of God is within, not without?

Being entirely honest, how much time can we say we devote to the acknowledgment of God as our Father; how often do we think of Him, dwell upon the reality of His Being? Judging not by others but by myself, I am sure the time and thought we devote is not very great. Too much introspection is of course unwise, but the practice of the presence of God is not alone a process of withdrawing but also a process of "outdrawing," that is, drawing out of every person, thing, and condition that which is of God. This is what Jesus did as He went about His ministry of Truth, speaking and healing. His perfect awareness of the divine presence existing everywhere immediately brought out the truth of God's omnipresence, omnipotence, and omniscience.

Perhaps some of us have been searching for God as something mystical, expecting Him to appear to us through strange experiences, visions, or signs. The most beautiful things in nature are the simplest ones; the most inspiring words of Truth are the

simplest ones. God, as both beauty and Truth, is just as simple in expression as His universe is in composition. The approach of Brother Lawrence to oneness with his Creator was effective because of its simplicity, requiring neither time, nor talents, nor training. To him, "to pick up a straw from the ground was as grand a service as to preach to the multitudes."

Paul said, "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." Two thousand years ago Jesus told His disciples that He alone was the way, the Truth, and the life, and that no one could come to the Father but by or through Him. Instead of skipping lightly over the three words "way . . . Truth . . . life," let us stop to realize their vital importance as the actual explanation of His mission!

Certainly He meant that His "way," following in His footsteps, would bring us into a happy and wholesome life, for that is what He taught. Surely He meant for us to realize that the words He spoke, the lessons He gave, are the basic Truth that we are to accept and use in our daily life, for that is why He came into the world. Surely He meant that the source of every good thing, life itself, arises from the Christ within us, you and me, and that this Christ self is always the answer to every question; for that is what He proved to all.

Why then do we allow our life to become confused and complicated through trying to set up our own personalized pattern of what constitutes a happy, healthy way of life? Why do we allow man-

originated, man-made ideas to be presented to us as the truth about life? Why do we labor to acquire much human knowledge and learning before we even try to understand the simple and eternal "life" of which our Way-Shower spoke?

Ignoring Jesus' teachings, His words, leads us into the practice of looking without for the Father, for His kingdom, for health, peace, happiness, and plenty, while all the time this good ever lies within. The channel through which our good may finally appear may seem to arise from without, but it has its source in God. Our tapping of that eternal fount must ever begin within our self.

One day some months ago I dialed a station that was broadcasting a program of inspiring music. The reception was weak, the air full of static, but by bending close to the speaker and straining to hear I could catch most of the lovely singing. However the interference continued to increase, and despairing of hearing the remainder of the program, I switched to a local station. Imagine my surprise and delight upon hearing clearly and distinctly all the lovely music I had been straining to hear on the distant station. Had I tried the local station first, how easily and perfectly I could have heard the music I wanted to hear!

How true this is of our search for good! Our good is ever at hand, God is immediately available, while all the time we diligently but foolishly search elsewhere on various "distant stations." Oh, let us never forget the nearness of the child to the Father, the nearness of the Creator to His creation!

We need only become receptive, willing to tune

in to the local station, the Christ of God within us, in order to hear all we need and want to hear from the Father concerning our perfection and the source of all our good. His law of health does not demand that we travel to another city, try a "distant station," in order to enjoy perfect health. All the health we need or ever can desire lives actively within us right where we stand.

If we are seeking prosperity and success, let us realize that this good also reaches us from a "local station," from the Christ within, the kingdom of God within. If we desire happiness, let us know that the source of all joy and well-being abides "closer . . . than breathing, and nearer than hands and feet." We must remember there is no restriction on when and where and how our health, success, and happiness are to come to us. We know that wherever God is—which is everywhere—our good is also, awaiting our attunement to Him.

There is no limit to the goodness of God. There is no limit to His presence or His expression of Himself. Wherever we go, whatever we do, He is ever with us to guide, protect, and bless us. In the humblest task, the simplest thought or word, we shall find Him, and He will love us. We can never be separated from His love for one instant, for we are one with Him and He is one with us. "In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father."

Brother Lawrence, famous for his simple method of realizing his nearness to God, declared that he was

"more united to God in his outward employments, than when he left them for devotion retirement. . . . That there needed neither art nor science for going to God, but only a heart resolutely determined to apply itself to nothing but Him, or for His sake, and to love Him only."

Is there anything other than our own willingness that prevents our realizing the nearness of God, as Brother Lawrence did? As we open our heart toward God our eyes will be opened to His presence within all His creations. Every bit of life and goodness that we acknowledge, including the smallest bird that flies, the tiniest insect, the largest mountain, the smallest stream, the most inconspicuous sunrise, or the most glorious sunset, will increase our understanding of His all-inclusiveness.

Every time we allow a thought of kindness to replace one of criticism, a word of tolerance to deny one of bitterness, an act of love to replace one of ill will, we are acknowledging the divine presence. Each time we give a smile, or speak a word of praise, or perform a service to our family, neighbor, or a stranger, we acknowledge the Christ in ourselves and in all mankind. There is nothing complicated about the Creator and nothing about knowing Him. It is we ourselves who have built a network of restrictions by giving primary importance to dogma, creed, and intellectual learning and accomplishments.

I know a person who demonstrates a life of peace and poise and power. She has made a habit of daily living and working with God. Going about her housework she regularly takes a few moments to stop and declare, either silently or aloud: "Father, I

thank Thee that I live and move and have my being in Thee!" If we will be this earnest and simple about acquainting ourselves with the Father we shall truly find the "peace that passeth understanding." The divine presence of God is ours to know not only in quiet meditation but in every active minute of every day.

The Way of Peace

Ida Norton Munson

I have laid by the grief of yesteryear,
Too heavy was its weight for me today.
The present is a precious thing, too dear
To stain with tears of scenes now passed away.

Nor shall dread of the future mar my road.
Only as it unfolds each hour to me
Will I take up the part on me bestowed
And strive to fill my post triumphantly.

Not for tomorrow's unknown path of life
Prayed Christ; but "Give us this day our daily bread."
Knowing the heartache, weariness, and strife,
"Sufficient unto the day," He calmly said.

Thus shall I know a peace that fills the mind,
Though seasons change and the years pass at length:
Trusting a God of goodness, I shall find
"In quietness and in confidence" my strength.

The Beatitudes

EMILIE FENDALL JOHNSON

AFTER JESUS had gone all over Galilee preaching to the people and healing them of fear and disease He was followed by great crowds. When He saw these crowds He went up on a hill and He was filled with the power of Spirit. His disciples came up to Him, and He gave to them and to the world for all time the most beautiful and complete portrayal of the kingdom of peace. He fulfilled the highest promise of Isaiahs words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Jesus taught them, saying:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The poor in spirit are those who are fully aware of the poverty of their spirit when they are apart from God. They are deeply conscious of their need of Him. Those who are conscious of their need of God will seek Him, and will eventually find Him within their own hearts. They will be willing to be ruled by His glorious Truth.

"Blessed are they that mourn: for they shall be comforted."

Those who mourn because of their sins and who truly yearn to be worthy of the kingdom will be turned by their troubles to God. They will seek God's help with all their hearts, therefore they will be filled. There are no halfway measures. Those who

truly regret having turned away from God will earnestly seek Him again with their whole heart and with true repentance. The turning to God will bring them healing comfort.

"Blessed are the meek: for they shall inherit the earth."

The meek are those who endure suffering in order to overcome the lesser self and so partake of the kingdom. They are those who conquer themselves with humility and quiet persistence; who know that the will of God is wiser than their own could possibly be. It is these who gain dominion over themselves and therefore eventually over the world.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Those who truly hunger and thirst are blessed, for only those who long for spiritual understanding will find it. The desire for a thing is the moving force toward its attainment. Unless we desire a thing, we do not move even to take the first step in its direction. If we desire something we are already on the road to it. Therefore those who desire righteousness will seek it, and they will find it.

"Blessed are the merciful: for they shall obtain mercy."

The law of the spirit is that like produces like. If we love, we are loved; if we give, we receive in kind. The Christ Spirit in all men responds to the Christ Spirit wherever it is recognized. Therefore those who are merciful in thought, word, and deed shall obtain mercy in return.

"Blessed are the pure in Heart: for they shall see God."

The pure in heart shall see God as He really is. They shall understand the nature of Divine Spirit. They shall see that it is good and that therefore all that was created in the image and likeness of Divine Spirit is good. They shall condemn no man, for they will recognize, under what seems to be, the true and perfect man that God created. They shall see Good in everything.

"Blessed are the peacemakers: for they shall be called sons of God."

True peacemakers are those who have understanding of the laws of Spirit. They not only endure and refrain from returning evil for evil, but they return good for evil, for they know God to be the only power. They strive to rid the world of the root of war, which is selfishness. They first rid themselves of greed, or malice, or revenge, which creates war between individuals; after which it can be eliminated from the home, from the community, and eventually from the world. They are wise enough not to retaliate in kind, for returning evil for evil continues evil. Someone must be strong and true enough to hold fast to Truth, and to give in return for anything received the Truth of the Lord, which is good. By communion with the Holy Spirit within and by obedience to It they become children of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Blessed are those who have persisted in holding to God's Truth, no matter what has happened, for theirs is the peace within their own souls that comes from knowing the truth of themselves, and of all.

They know that no heart is so black that it cannot be made clean, if it sees Truth and turns from wickedness. Jesus recognized the spiritual identity of each human being who came to Him for help. Only good was real to Him, therefore sickness or sin of any kind dissolved in the light of Truth. When we form the habit of seeing the truth about ourselves and about everyone else, at all times, no matter what the appearance, then nothing can take our peace, our faith, our understanding away from us. When this attitude is ours, we have found the kingdom of heaven within our own heart and mind.

"Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake, Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

Those who for the sake of Truth endure all things that men may say or do to them have overcome selfishness. They have come up over any feeling of pride or lust of power or desire for self-glory. They have won battles within themselves, therefore they can help others to win battles for their peace, joy, and prosperity. Those who remain true to the Christ Spirit cannot really be harmed. They can rejoice in their hearts, for no evil word or thought can turn them from the path of peace. They are filled with love, and there is not room for anything else. They are indeed able to rejoice and be exceeding glad.

Jehovah is my light and my salvation.—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 3, 1948

UNITY SUBJECT—*The Law of Life.*

INTERNATIONAL SUBJECT—*A Library of Religious Literature.*—Psalms 119:97-105; John 20:30-31; II Tim. 3:16, 17.

97. Oh how love I thy law!
It is my meditation all the day.
98. Thy commandments make me wiser than mine enemies;
For they are ever with me.
99. I have more understanding than all my teachers;
For thy testimonies are my meditation.
100. I understand more than the aged,
Because I have kept thy precepts.
101. I have refrained my feet from every evil way,
That I might observe thy word.
102. I have not turned aside from thine ordinances;
For thou hast taught me.
103. How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
104. Through thy precepts I get understanding:
Therefore I hate every false way.
105. Thy word is a lamp unto my feet,
And light unto my path.

30. Many other signs therefore did Jesus in the pres-

ence of the disciples, which are not written in this book:

31. But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

16. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT—*The word of our God shall stand forever.*—Isaiah 40:8.

SILENT PRAYER—*I study the perfect law that I may live by it.*

Since life is the gift of God it is obvious that, like everything else that is of God, it is subject to divine law. If the truth that life is creative energy expressing itself in accordance with divine law had been realized and accepted from the beginning, the law of life could long since have been fully grasped, understood, and applied individually and collectively, and the history of the race would have been vastly different from what it is today. The kingdom of heaven would have been realized on earth, as Jesus prayed that it might be.

Many persons have discerned the divine law piecemeal as it applies to certain aspects of life or certain phases of human experience. Many have recorded their inspired moments of understanding in written words that are guides to life and conduct today. Jesus simplified a maze of utterances on the law by grouping for us the essential commandments under two headings, love of God and love of neighbor, and declaring that on these two hung all the

law and the prophets. Love is the fulfilling of the law. This was understood by the Psalmist who wrote the text of today's lesson. The first verse,

"Oh how love I thy law!
It is my meditation all the day,"

shows that love is bound up in the divine law and that when the thoughts are centered on keeping the law, consciousness of God is developed. The importance of meditation in making the thought of God habitual is here stressed.

The race mind possesses certain natural tendencies, or is possessed by them, for we are accustomed to thinking that a tendency of this kind cannot be eradicated. An understanding of mental law convinces us that we can set new tendencies in motion, and that these will persist as strongly as the ones with which we were born, even displacing the latter in time. If fear could not be displaced by the higher instinct of love of God and corresponding faith, all Christian teaching would be in vain and the constant urging of Jesus, "Be not afraid," but a mockery. Under intelligent teaching and example faith becomes habitual in the child. He cannot feel faith and trust unless his teacher is imbued with them himself. Where faith exists in the mind of the teacher the child needs only to have it expressed in words and deeds to have it become second nature in him.

Imagination is active in childhood, and the imaging power can be put to good account in forming true ideas of God. To this end Truth should be dramatized and taught over the radio and in motion pictures, two of the great educational agencies of the present time. Higher ideals of life and a right

knowledge of divine law could be imparted naturally by these means, and better tendencies given added impetus. Appeals to sense need not be made, and the activities of crime need not be depicted in minute detail. "Cops and robbers" and the exploits of the Western cowmen of another day are not the most nourishing fare for the children who are the future citizens of a world that we hope will usher in universal peace.

At the present time consciousness of peace is lacking in the world. Yet future peace must have its foundations laid now. Understanding comes through true precepts and through applying these precepts to everyday living. Faith in daily good will is higher in the scale than any mark of high birth in a mortal sense. Believing in the power of the Christ to regenerate life and imprint on it the divine image, we gain power to know eternal life and "have life in his name."

Goodness and greatness held faithfully in mind quicken our faith and enlighten our understanding. We learn to think and live in singleness of heart by identifying the entire consciousness with the ideal of spiritual life.

QUESTIONS

1. How would a clear understanding of the divine law and its faithful application to life affect the course of the race?
2. How is love related to the divine law?
3. Can natural tendencies be changed? If not, why should we try to overcome fear?
4. How is faith made second nature in the mind of the child?
5. How can the imaging power be used to advantage

in helping children form true ideas of God?
6. How do we "have life in his name"?

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Lesson 2, October 10, 1948

UNITY SUBJECT—*The Development of Faith.*

INTERNATIONAL SUBJECT—*Biography in the Bible.*
—Gen. 11:31—12:5; 17:1-8.

31. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

1. And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with him, saying,

4. As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations.

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

GOLDEN TEXT—

In all thy ways acknowledge him,
And he will direct thy paths.
—Prov. 3:6.

SILENT PRAYER—*Divine wisdom proves the worth of faith and confidence.*

The name Abram means "the lofty one is father," the name Abraham "father of a multitude." The name Abraham therefore represents the increase or development of faith in our mind and consciousness. The name of Terah, the father of Abraham, means "loitering," and the thought of deferred realization thus finds its place in faith. "Hope deferred maketh the heart sick," but faith steps in to cure this sickness by reassuring the soul that all is well and that the heart's desire will bring its own fulfillment. Faith is the spiritual radar that locates the unseen substance of fulfillment and brings it within range.

To the child that is surrounded by an atmosphere of love faith comes easily and naturally. Even to the full-grown man or woman faith comes, for it is a necessity to him amid life's buffetings and disappointments. Faith is the answer of Divine Mind to the needs of men, the undergirding that enables them to stand fast under strain. Without faith the strain may prove too great to be borne, but we can always summon faith in an emergency, and in its renewal and reinforcement proceed toward our goal as before. Abram tarried in Haran until after the death of Terah, when he started anew to the land of Canaan.

While still in Haran Abram foresaw greatness for himself. To faith all things are possible. To have a great name, to be the founder of nations and the ancestor of kings, was a great vision to come to a wanderer, a nomad of the desert. Great faith was required to bring it into realization.

As the years pass the natural man is prone to lose the faith in spiritual things that he may have had in childhood, to transfer his faith to a material basis. Abraham on the contrary developed his faith in God more firmly with the passage of time. Although the promise of a son by Sarah was almost a quarter of a century in being fulfilled, he did not doubt that fulfillment would come in due season. At the age of ninety-nine he was convinced that his faith must be perfected. "Walk before me, and be thou perfect." To receive the promised blessing he had to meet a certain requirement, namely to be a blessing to others in his turn. He would then become party to a divine covenant under which he would be "the father of a multitude of nations."

Faith is the first faculty that can be perfected. Its perfection is an inner attainment, not subject to external conditions. The firmest faith may be called into play by the most adverse circumstances, for spiritual strength grows strong to meet adversity.

The name Canaan means "lowland," and represents the sense nature, which is given over to materiality. It is to be reclaimed through faith, but to do this faith must be perpetuated and become an inalienable possession of the conscious mind. "I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession." The sense nature is to be transformed by the Christ mind into the image and likeness of the divine nature.

Abraham was called "friend" of God, showing that communion between him and God was close and constant. "I will be their God" is a promise of the lasting nature of spiritual consciousness.

QUESTIONS

1. What do the meanings of the names Terah and Abraham connote with respect to faith?
2. Can faith be renewed so as to be effectual after a lapse into doubt?
3. If our faith is not immediately fulfilled, should we examine it to find how we can perfect it?
4. Can adverse conditions destroy spiritual faith?
5. How is the sense nature (Canaan) reclaimed?
6. How is the lasting nature of spiritual consciousness revealed in this lesson?

Lesson 3, October 17, 1948

UNITY SUBJECT—*The Divine Law Our Guide to Life.*

INTERNATIONAL SUBJECT—*Law in the Bible.*
—Deut. 6:20-25; Lev. 19:9-14, 17, 18.

20. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you?
21. Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand;
22. And Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes;
23. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.
24. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day.
25. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us.

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest.
10. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner: I am Jehovah your God.
11. Ye shall not steal; neither shall ye deal falsely nor lie one to another.
12. And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.
13. Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.
14. Thou shalt not curse the deaf, nor put a stumbling block before the blind; but thou shalt fear thy God: I am Jehovah.

17. Thou shalt not hate thy brother in thy heart: thou

halt surely rebuke thy neighbor, and not bear sin because of him.

18. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like* unto it *is this, Thou shalt love thy neighbor as thyself.*—Matt. 22:37-39.

SILENT PRAYER—*I obey the law that develops my better nature and makes of me a better citizen and a better neighbor.*

The divine law is the law that governs all life. In the so-called lower animals the law finds expression in instinct. Throughout generations of the life of its species the animal learns what is for its good and what helps it to survive. As it observes this law it survives; as it ignores it it perishes.

The race mind in man likewise finds expression in certain animal tendencies. In the higher ranges there is also a spiritual tendency which Jesus called the way of love. As we learn to keep this law it displaces the animal instinct of selfishness and self-preservation with those of service to others and disinterested helpfulness.

In the Christ consciousness the good of one person is the good of all, and the good of all is the good of each. The law of unselfishness is "for our good always." We are required to observe it not so much for the glory of God as for the good of mankind, including the development of its better or higher nature. Until we elevate this we remain little

better than the animal creation to which the natural man belongs.

Thousands of years of recorded history have brought the race unbounded opportunities to learn to live in peace, happiness, and prosperity. Most of these opportunities have gone with the wind, unclaimed and unrecognized. Despite the lesson of history that destruction, devastation, and moral decline follow in the wake of war, wars continue to retard the progress of mankind. Not only do they continue; they are waged with ever-increasing violence and ever-greater devastation as the race advances in understanding of the forces of nature and learns to manipulate them scientifically.

In the wise teachings of the ages are all the guidance and advice needed for the charting of our course through life. The Mosaic law contains explicit instructions for the training of the young so that they may avoid any necessity of learning the law of life by trial and error. The latter method, as someone has pointed out, is far too costly for youth to follow. Precept and example are available and are the proper educational approach to the divine law for the young. "When thy son asketh thee in time to come . . . thou shalt say unto thy son."

Doubt and uncertainty are no part of the proper training of the child. His sense of security demands clear interpretation both of history and of Truth. The deliverance that God wrought for us in times past was for our good. It was to keep us in harmony with Truth, to enable us to express life more fully and freely ("that he might preserve us alive, as at this day"). Lastly, aside from all consideration of

benefit to ourselves, it is right for us to keep the law. "It shall be righteousness unto us, if we observe to do all this commandment."

The second part of the text for today gives some of the provisions of the divine law in concrete form. We are not to insist on the last cent that is coming to us as the reward of our labors. The gleaners need to clear the corners of our fields more than we do. To copyright the law with all rights reserved to protect the interests of the author or producer, would limit the spread of "the knowledge of the Lord" that is to cover the earth as the waters cover the sea. The benefactors of the race give themselves to humanity. "He that is able to receive it, let him receive it."

"I am Jehovah your God." I am "uprightness." I delight to do what is right for right's sake. This being true, it is unthinkable that anyone should steal, lie, swear falsely, or deal falsely with others. All such acts profane the name of right and justice.

We are not to take advantage of those less favorably situated or endowed than we. Our motives and impulses are weighed in the scales of the law that maintains an exact balance, so that we lose justly within what we gain unjustly without. "Thou shalt fear thy God: I am Jehovah."

A frank discussion of differences is better than the harboring of grudges. The law "Thou shalt love thy neighbor as thyself" is right for both neighbor and ourselves. It is the law of general well-being.

QUESTIONS

1. Can we develop spiritual instincts?
2. Does unselfishness pay? How does it?

3. Why do wars continue to devastate the earth?
4. Should we give youth explicit instruction in what is right and true, or is such a course "dogmatic"?
5. What concrete forms of divine law do we need especially to observe?

Lesson 4, October 24, 1948

UNITY SUBJECT—*The Maintenance of Peace.*

INTERNATIONAL SUBJECT—*History in the Old Testament.*—I Kings 4:21-29; 11:6, 9-11.

21. And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt: they brought tribute, and served Solomon all the days of his life.

22. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23. Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and gazelles, and roebucks, and fatted fowl.

24. For he had dominion over all *the region* on this side the River, from Tiphsah even to Gaza, over all the kings on this side the River: and he had peace on all sides round about him.

25. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon.

26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27. And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month; they let nothing be lacking.

28. Barley also and straw for the horses and swift steeds brought they unto the place where *the officers* were, every man according to his charge.

29. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.

6. And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father.

9. And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice,

10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Jehovah commanded.

11. Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 33:12.

SILENT PRAYER—*I cultivate a consciousness of peace in mind and heart, and those around me are free to enter into the same consciousness.*

The meaning of the name Solomon is "peace," and Solomon's reign followed a peaceful pattern, for it was unmarred by either internal or external strife. Shortly before Solomon's accession to the throne King David had charged him, "Be thou strong therefore, and show thyself a man," following up this admonition with the advice to obey the law of Moses as an interpretation of the divine law, "that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." At first Solomon followed his father's advice. That he was one of the greatest kings of Israel is generally conceded. Only David's reign was more important. The result of Solomon's strength was peace in his realm and with all the surrounding nations or tribes.

His horses and their mounts were a formidable reserve force for defence. They did not remain idle, but were used in the management of the commissary system that was required to feed the king's court, his retinue and retainers. The scale of all these arrangements was impressive.

The peace that is maintained by a show of potential military supremacy is peace of a low order.

Solomon secured the peace of his kingdom by other means as well. He made alliances through marriage with the rulers of surrounding realms, especially of Tyre and Egypt. In Oriental countries family ties have great unifying strength, therefore diplomatic alliances of this sort showed worldly wisdom.

Neither of these methods of insuring peace is new. Both have been thoroughly tried out. If peace is to become a permanent reality something better is needed. A philosopher has said that the "society, in which we live, is subject to fits of frenzy; sometimes is for an age together a maniac, with birth, breeding, beauty, cunning, strength, and money. And there is but one defence against this principle of chaos, and that is the principle of order, or brave return at all hours to an infinite common sense, to the mother-wit, to the wise instinct, to the pure intellect," and, he might have added by way of summation, to the Christ mind.

The world today is in need of peace almost as never before. Persons also need to realize it within themselves, and the way to attain it. But men may cry peace indefinitely and it will continue to elude them unless they lay the foundation for it within

heir own consciousness.

Peace is the work of wisdom and love united. David (love) was the father of Solomon (peace). Love attracts love, creates peace. David was shown great loving-kindness by Jehovah as he earned it nder divine law. Solomon, remembering this, acnowledged the law in the words "according as he valked before thee in truth, and in righteousness, and n uprightness of heart with thee." All who act hus are shown loving-kindness by Jehovah. Divine ove flows along open channels.

Wisdom and understanding are the outfittings of peace. Solomon had both in unusual measure, with "largeness of heart" or great intellectual capacity nd emotional strength. To know the history of the ace and understand the trend of events is not suffiient equipment for living. We must be able to elate our understanding to the society in which we ive, to make ourselves part of it without loss of our ideals, to inspire others by our example. We must enter into the life of all and do our part to mprove it by using to the full whatever measure of wisdom and understanding we have learned to command.

To know peace we must be able to tell good from evil; not abstractly, not after the manner of the world, esteeming what others esteem, rejecting what they reject, but innately and instinctively knowing what is good and right of itself.

Intellectual capacity is not enough to keep us in the way of peace. Good will, the active will to maintain peace is needed. Lasting peace, harmony, and spiritual progress are a great work, calling for

the putting forth of all our powers of mind, soul, and body. He who finds the way to eternal peace and ushers it into the earth will do a greater work than was done by Solomon. We are not to allow ourselves to be led away from the truth of life by pride in external pomp and show. We are to hold ourselves true to Truth alone.

QUESTIONS

1. What type of wisdom did Solomon display in maintaining peace?
2. What method of securing peace will prove effectual?
3. What faculties produce peace in consciousness?
4. Does the power to distinguish between good and evil and to choose good contribute to our peace of mind?
5. Besides intellectual capacity what is needed to maintain peace in the world?
6. Who will do a greater work than Solomon?

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Lesson 5, October 31, 1948

UNITY SUBJECT—*Making a Right Choice.*

INTERNATIONAL SUBJECT—*Wisdom Literature in the Bible.*—Prov. 10:1-9; Eccles. 2:1-3.

1. The Proverbs of Solomon.
   A wise son maketh a glad father;
   But a foolish son is the heaviness of his mother.
2. Treasures of wickedness profit nothing;
   But righteousness delivereth from death.
3. Jehovah will not suffer the soul of the righteous to famish;
   But he thrusteth away the desire of the wicked.
4. He becometh poor that worketh with a slack hand;
   But the hand of the diligent maketh rich.

5. He that gathereth in summer is a wise son;
But he that sleepeth in harvest is a son that causeth shame.
6. Blessings are upon the head of the righteous;
But violence covereth the mouth of the wicked.
7. The memory of the righteous is blessed;
But the name of the wicked shall rot.
8. The wise in heart will receive commandments;
But a prating fool shall fall.
9. He that walketh uprightly walketh surely;
But he that perverteth his ways shall be known.

1. I said in my heart, Come now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also was vanity.

2. I said of laughter, It is mad; and of mirth, What doeth it?

3. I searched in my heart how to cheer my flesh with wine, my heart yet guiding *me* with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under heaven all the days of their life.

GOLDEN TEXT—*He that walketh uprightly walketh surely.*—Prov. 10:9.

SILENT PRAYER—*I choose the way of the Christ, the way of eternal life.*

Denial clears the mind of thoughts of error and of negative habits of thinking. It prepares the way to a new consciousness that results from the affirmation of Truth. Logically denial comes first, making way for the constructive power of affirmation to begin its work in consciousness. Where the order is reversed and affirmation is made first, the accompanying denial seems to be anticlimax. This is the plan followed in the text of this lesson. With occasional exceptions good is presented first, followed

by its contrasting evil. In each case the way that we should choose is made clear.

To deny the existence of the negative in the realm of thought is arbitrary and unnecessary. It is better to admit that "every fact is related on one side to sensation, and on the other to morals," that "life is a pitching of this penny—heads or tails." Our prerogative is to choose morals and refuse sensation. We do not have to pitch the penny; we can take it in our hand and lay it down, heads up. If we wish neither to affirm nor to deny, but "to try the case" dispassionately, keeping the balance true, we have before us the evidence of one who has tried both affirmation and denial. We can weigh it and find where the preponderance lies.

"A wise son maketh a glad father." The father is less easily convinced of his son's wisdom than is the doting mother. The creative eye of love sees wisdom in every random expression of natural wit, even in the exuberant overflow of animal spirits. If the son shows prudence, judgment, conscience, the father's heart is gladdened and he is convinced that "Jehovah hath done great things for us." Goodness and virtue, both natural traits in the spiritual realm, are a continual miracle in the realm of sense. Relating our facts on the side of morals, we can stand on firm ground.

"Treasures of wickedness profit nothing." This truth, imparted to the youth of the world and made part of their consciousness through education and example, would usher in an age of freedom from robbery, theft, the use of high office for personal aggrandizement. No sum of money, however large,

n compensate for the loss of honesty, integrity, and nor, however small. The latter are indispensable life and insure him who commands them from iritual death.

Righteousness—"right" motives, right thoughts, ght acts—sustains the soul of everyone who harbors em. The soul cannot be starved of sustenance so ng as it has at its command the substance of Spirit, e goodness of God, as its continual resource. Sense esire, on the other hand, defeats itself by building p unnatural appetites that become insatiable. "He rusteth away the desire of the wicked."

To work with a slack hand is to allow the attention to wander to other subjects than the work hat requires our application and interest. Nothing s ever gained by slowing down before the task is ompleted. Diligence is of the nature of the Creator, vhose creation is still in progress, whose creative vork is always timely. If we would develop our piritual gifts and know true culture, we must not leep in harvesttime, but must improve our opportunities and turn our handicaps into assets.

QUESTIONS

1. Why does denial logically go before affirmation?
2. As between sensation and morals is there any question as to what is the wise choice?
3. In what realm are goodness and virtue natural faculties?
4. Are "treasures of wickedness" treasures or handicaps?
5. What food sustains the soul that is moved by the desire to do what is right?
6. Why is it safe to prove the good, but unwise to attempt to prove the evil even in order to refute the latter?

Silent UNITY

The free-flowing energy of Spirit is working mightily in my mind, quickening my thoughts and guiding my ways.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

ABOUT the middle of July when I was having a terible attack of hay fever, which had caused my eyes o be so inflamed and miserable that I could not do ny work, I wrote to you requesting your prayers, nd I received immediate benefit and relief. I have ad no serious return of allergic trouble since then.

For this demonstration of God's ever-present elp I am most grateful. I likewise appreciate the vonderful work that you in Silent Unity are doing n bringing God's healing blessings to mankind. —*D. K. B., Mississippi.*

AM SO very happy to write to you dear friends about ny progress. When I first wrote to you explaining f a lump on my chest which was spreading to other arts of my body, I also had five corns on my feet. t times, I could not walk without pain. Today I ave no corns and the lump on my chest has now isappeared and I feel perfect.—*L. H., New York.*

OMETIME ago I telegraphed a call to you for prayers or my face. It was badly swollen, and I had a serious

infection. In a matter of hours the acute symptoms were under control and I am happy to say that time has proved a complete healing.—*V. M. Neff, Pennsylvania.*

He Shall Have Abundance

I HAVE REALLY benefited by the use of the prosperity bank. I have been successful in getting work since I first started using the bank.

I feel so much better since I have been reading your literature and saying the prayers. Sometimes I feel tired, but after concentrating on one of your prayers the tiredness leaves. Thank you for showing me a new way of life.—*Mrs. V. G. S., Tennessee.*

IT SEEMS that with each prosperity bank I always experience an outstanding blessing along with the many, many other blessings. This time it was the opportunity to study machine accounting with immediate placement for which I am truly grateful. I had advanced as far as possible in the line of work I have been doing, and it seemed the door was closed —but not without another door opening.—*M. T., West Virginia.*

SINCE using the prosperity bank I have achieved many desires and needs. My husband's business wasn't doing so well and he often complained of dull business. So I told him to use the bank along with me and in no time he had more work than he alone could do and was forced to hire some help. We are both grateful to God and you for your help.—*E. M. W., California.*

My Help Cometh from Jehovah

I AM SORRY to have neglected renewing my subscription, for I don't know how I would get along spiritually without UNITY. I have raised my family by the light of love that Unity so beautifully demonstrates. —*Mrs. C. M., Illinois.*

THERE have been several unavoidable delays in sending in my renewal subscription for UNITY, but I hope I am not too late to get my copy this month. I always seem to find the right answer to all my uncertainties, and we learn to guide and control our thoughts and deeds to conform to the God-inspired principles. May God continue to bless each and every one of you in this wonderful work you are doing. —*Mrs. C. M. C., Montana.*

I AM inclosing a one-dollar bill to renew my subscription for UNITY. I have been reading it regularly for over twenty years. I have never missed a number, and I enjoy it very much. I cannot tell how much good I have received from it. I have a different outlook on life since I began reading it, and my life has changed. I am more prosperous in everything.

Thanks a lot, and may God bless all your efforts. —*R. D., Illinois.*

Free From Care

I HAVE good news for you. I am happy to be able to write that I am free from my fears. It came to me one day that things always work, or always try to work, toward the good, and my mind was like a radio

station, sending out waves of thoughts, good and bad, through my body so that my whole body was affected by good thoughts and bad thoughts, the good thoughts being stronger, as God was good and God was life. So why was I worrying about anything as long as God had such a wonderful setup?

I am determined to let God solve my problems and to see only the good in any situation. Your letters and pamphlets of encouragement have been a wonderful help to me, and I am very very grateful to have been able to have your help and prayers.—*L. A. M., Washington.*

I Am the Light

THE BIBLE is very difficult to understand and there are many interpretations of it. I feel that Unity has touched on the real philosophy of living, the way we are meant to live—with kindness, embracing all religions and all peoples, helping each to understand better his own beliefs and be without criticism and intolerance. I have studied a number of systems of religion and in each one of them there seems to be a feeling that it is the only one and that all others are wrong. To me each person is struggling to find God; but finding God does not mean following a certain creed set up by men and the churches but to love God first and your neighbor as yourself.

Unity seems to have solved the problem by inviting one and all to read and study and interpret to the best of his ability the Scriptures as they have been handed down to us. What a glorious serenity and peace would be felt throughout the world if al

ien could be willing and have the understanding of iese two great commandments. A small share in ›reading this philosophy means much to me. God lless Unity.—*M. I. B., Ohio.*

He Is My Refuge

I WISH to tell you of all the blessings I have been ceiving in all ways since contacting your teachings nd trying to put them into practice. I feel much etter physically, and my faith in God is absolute by rtue of a better comprehension of Truth and its w and the visible evidences I see in my everyday fe. I realize I am freeing myself of many of the mitations of the past. The prosperity bank also has een helping me so much to improve economically. o I give thanks to God and you for all these bless-ngs.—*A. R. G., Mexico.*

Father, I Thank Thee

MY WIFE and I are very grateful for the help that ou have sent us. We thank you and the friends who ave prayed for us. We hope to help others like you ave helped us.

I now have a good job and everything seems to ave taken a turn for the better for us. My wife is an nglish war bride, and I'm hoping that soon I will e able to take her home to visit her mother and ather. We are very happy together and with help rom others we shall finally see our dreams coming ue. Thank you for helping us and getting me a ob and helping me through.—*J. C. C., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

In asking the Lord to look after my affairs and in feeling that it will be done, am I really sincere in my thought that it will be done, or am I presuming upon the goodness of the Lord in believing this?—*From a letter received by Silent Unity.*

God is eternally the same, unchangeable in His attitude toward man. Man's part is to become more and more conscious of his oneness with God. This spiritual consciousness opens the way for the manifestation of spiritual power in man's world.

The way to your success lies in your attitude of mind. Do not think that you need a certain place in order to do better work. Realize that as you turn to God, declaring that His power is given to you, His power will be yours to the extent that you use it in His service. The power of the Lord can be put into the work in hand, and it is this full, free, and high expression that puts one in another place, another situation. The change comes by divine law rather than by personal seeking.

Give thanks right now that you are in your right place, but do not think of that place as a definite physical one. Spiritualize your vision, and see yourself in your place in the universe of God. Believe that all things in the outer, material world will be adjusted to conform with your new thoughts, you

ew mental and spiritual attitude.

A helpful affirmation for you is the following: I am a radiant, all-wise, all-loving, all-conquering on of God. I rule supreme in all the affairs of my ind and my body. Infinite wisdom guides me, di- ne love prospers me, and I am successful in all hat I undertake."

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I seem to be held down by the thoughts of others. It is hard for me to believe that this is true, but something has happened. Until recently I had been successful in sales work. Now I seem unable to make a sale. Can the jealousy of another person keep me back? How can I overcome this feeling? —*From a letter received by Silent Unity.*

Put out of your thoughts the notion that another erson can affect you by his negative thinking. Jeal- us thoughts hurt only the one who thinks them. Be lad that it is hard for you to believe that you can e held down by another's thoughts. Such a belief nds to make one negative and so prevents the full nd perfect expression of one's powers.

When you come into an understanding of Truth, f the law of right thinking and of right speaking, ou need at once to apply your knowledge and your nderstanding of this law. A person must learn to ve in accordance with divine law before he can be ssured of continual good in his environment. Ev- ry person is constantly sowing and reaping the ffects of his own thoughts.

Do not hold the thought that something special as happened to obstruct your progress, but hold nly the thought that you are at the place where you

recognize and acknowledge your oneness with God, who is all-power, all-wisdom, all-life, and all-intelligence.

When you go about your work, hold the thought that the Lord is with you, is working in you and through you for the expression of good, and that you are a channel through which this good is given forth; that you are not to draw good to yourself alone, but to all with whom you have dealings. The Lord is working also in the one whom you approach with your wares, seeking to express good through him. Feel this divine co-operation and you will overcome the feeling of competition or of obstruction in your work. You will also realize added power and inspiration, which will make your work a joy.

Learn to have confidence in the power of God working in you. Let it fill your mind, and you will know true success.

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I am prayerfully writing you about my religion. I am somewhat at sea. I do believe that Christ has forgiven me for my sins and that the self-condemnation that I used to have in my heart is gone, but I do not have the burning in my heart that some Christians say they have. I am a Sunday school-teacher. I teach little tots, and I love it. I want to be just what Christ would have me be.—*From a letter received by Silent Unity.*

Since the peace of God dwells in your heart an love has supplanted all self-condemnation, we ar sure that your sins are forgiven and that you ar saved. Do not be concerned if you do not feel th same spiritual emotions that you think others ma

eel. God has probably chosen another way of ex-
ressing Himself in and through you, a way that is
n divine order.

God is love. God's love is rich, and He is always
resent to guide the steps of a seeking child onward
nd upward. God is Spirit, in Him you live, move,
nd have your being. Through you He expresses
Himself as you are willing to let Him.

If you have found within your soul a peace that
annot be disturbed by appearances you have found
God. If you are enjoying fullness of life and health
ou have found God. If you have found the song of
oy within your heart you have found God. If you
an teach a Sunday school class of little tots patiently
nd lovingly, seeing the wisdom and earnestness back
f each child's question, and if you have learned to
vait upon the inspiration of God in wisely answering
he questions, you have found God. If you can give
smile of courage or a word of cheer to a weary
ieart you are serving God.

Remember each of us is a child of the living
God. Back of each one of us is God's perfect idea of
nan. But in our journey along life's road we become
cquainted with our heavenly Father in different
vays and to different degrees. In our striving to
now God we grow from one understanding of Him
o another, larger and better, from one consciousness
o a more illumined one. No two persons know or
express God in the same way. If you would know
nore of God, if you would feel the need of more
atisfaction, turn within yourself to the very center
f your being and God, the source of light and satis-
action, will give you understanding.

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Mouton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Alice Benson, 301 Colorado bldg
Colorado Springs—Mabel Beech, 1307 W Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Unity, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

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Clearwater—Louise Beaty, Chamber of Commerce Auditorium
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Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
Sanford—Faith Conwall, Valdez hotel
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 413 Grand Centra
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers r

IDAHO

Boise—Christopher Scott, Pinney blc

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michig
Decatur—Maud Kellogg, 317 W Decatur
Mattoon—Ethel Maguire, Hotel By
Rockford—Bernice Biggers, Empire b
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Be

Cy—Margaret Cain, YMCA
Elmond—Margaret Cain
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

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MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

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Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, Security bldg
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Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

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Livingston—Mary Wessel, Elks hall
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NEBRASKA

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Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Unity, 34 S High
Alliance—Unity, 242 E Main
Canton—Unity, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Creuch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, S 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald A O'Connor, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Boone hotel
Huntington—Ruth Gilpin, Lewis arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bldg
Preston—Carl Lathrop, 1656 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 17 Queen E
Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsmere, Slough rd
Easington Village—Thomas W Merrington, 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 1 Waterloo pl, Co. Durham

Unity literature in French: Unite, 93 rue, Truffaut, Paris XVIIe, France.

Prayer for World Peace

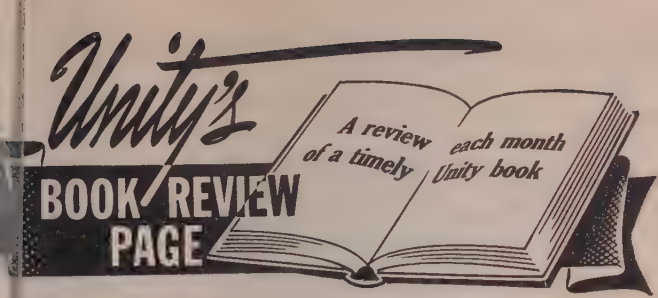
May the forces of light bring illumination to all mankind.

May the spirit of human brotherhood be spread abroad.

May men of good will meet together in cooperation everywhere.

May forgiveness, freedom, and wise reconstruction be the keynote with every man at this time.

May divine guidance attend the efforts of the United Nations, and may we all have strength to do our part.



You and Your Child

By Zelia M. Walters

"I know quite well how trying children can be. I ve seen them in tantrums and quarrels. . . . I also ow that children can be helped . . . and can be led to ant to do right," declares Zelia M. Walters in her ook *You and Your Child.*

Mrs. Walters, who writes from a Truth standpoint id from years of experience with children in school, her home, and in her welfare activities, is qualified offer suggestions for starting a child on a happy and nstructive childhood and to help parents who face e problem of dishonesty, disobedience, quarrelsome-ss, or cowardice in dealing with their children. All ese and other unwelcome traits can be supplanted ith their wholesome counterparts, and no drastic pun-hment need be used to effect any change for good. Ve must remember that God has an interest in children o and that we can call upon Him for wisdom and love ith which to guide them past the difficulties of this orld into an abiding realization of their high destiny."

You and Your Child is available in the standard edition $1; in the de luxe edition at $2 a copy.

Unity Books and Booklets

For Beginners	Beginning Again — standard only	$1.00
	God a Present Help — standard only	1.00
	God Is the Answer — *Dutch* $1; *English*	1.00
	How I Used Truth — *German* $1; *English*	1.00
	Lessons in Truth — standard only	1.00
	Lessons in Truth — *Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — standard only	1.00
	Lovingly in the Hands of the Father — standard only	1.00
	New Ways to Solve Old Problems — de luxe $2; standard	1.00
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	1.00
	Great Physician, The — standard only	1.00
	Mental Equivalent, The — *German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.00
For Healing	Christian Healing — de luxe $2; standard	1.00
	Christian Healing — *German*	1.00
	Divine Remedies	.50
	Jesus Christ Heals — standard only	1.00
	Truth Ideas of an M. D. — standard only	1.00
	You Can Be Healed — standard only	1.00
For the Home	Meatless Meals — cloth	1.00
	You and Your Child — de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — *French* $1; *English*	1.00
	Prosperity — standard only	1.00
	Prosperity's Ten Commandments — standard only	1.00
	Working with God — standard only	1.00
For Inspiration	Best-Loved Unity Poems — standard only	1.00
	Finding the Christ *Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before? — de luxe $2; standard	1.00
	Mightier than Circumstance — standard only	1.00
	Sunlit Way, The — standard only	1.00
For Devotion	Bible, American Standard Edition	5.00
	Book of Silent Prayer	.35
	Contemplation of Christ, The	.50
	Effectual Prayer — standard only	1.00
	Silence, The	.50
	Unity Song Selections — cloth	1.25
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1.50
	Know Thyself — de luxe $2; standard	1.50
	Metaphysical Bible Dictionary	.50
	Mysteries of Genesis — standard only	1.00
	Mysteries of John — standard only	1.00
	Talks on Truth — standard only	1.00
	Teach Us to Pray — de luxe $2; standard	1.00
	Twelve Powers of Man, The — standard only	1.00
	What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life? .10	Good News, The
Be at Peace .10	He Passed This Way
Breath of Immortality .10	Holy Bread
Challenge of the Dawn, The .10	Land Is Bright, The
Christmas Spirit, The .10	Life Is Consciousness
Daily Resurrections .10	Mental Equivalent, The
First Things First .10	Prayer of Prayers
Gift Imperishable, The .10	Protecting Presence, The
Great Helper, The — *French, English* .10	Recipes for Living
God is Blessing You Now .10	Song of Life, The
	Way of Faith, The
	White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	
	Jet and the New Country	

NEWS *from* UNITY

Reports from Germany and Austria

Friends in Germany continue to express their appreciation of Unity literature and the need for Truth teaching in world peace is to become a reality. The following letter acknowledges a *Wee Wisdom* subscription:

"I am very glad that you will renew my *Wee Wisdom* subscription through your special gift plan, for all my children as well as myself are very fond of it. My eldest daughter has begun to learn English at school, and already she is trying to read some poems and stories herself. I read or tell the stories to the smaller ones, and they enjoy the various nice pictures, for we lost our own books in the war."

The following letter comes from Austria:

"The book *Christian Healing*, by Charles Fillmore, has become my daily reading material. During the war years I cut it to make it fit into my pocket so that I could carry it with me all the time. Spreading the Truth will keep the cultured world from sinking into dark heathenism. We who have experienced spiritual slavery know how urgent it is to do the work before 'the night cometh.'"

Unity now publishes in German the books *Christian Healing* and *How I Used Truth* besides several booklets. The translation of Unity literature into German and other foreign languages and the sending of literature in English to foreign countries is made possible by the Unity Good Neighbor Fund. Many loyal friends of Unity desire to have a part in this work of spreading Truth overseas and do so by asking that their love offerings be added to the Good Neighbor Fund.

A Christmas Pageant

In answer to many requests for program material Unity has published a Christmas pageant, *Hearts Tipped with Flame*. The pageant is in pantomime form and is adaptable to large or small groups. The only speaker is the narrator.

Instructions are included for costuming and stage setting. Several familiar songs are interspersed at different points.

The theme of *Hearts Tipped with Flame* is that peace will come to the world when all individuals find peace within themselves. The following quotation is from the script:

"Knowing that the peace of the world will be gained through the heart of the individual, let us choose this Christmas season as a time of dedication and consecration; a time to light within our own hearts clear-shining tapers of spiritual light that will give hope and peace to those around us."

A copy of *Hearts Tipped with Flame* will be sent wi out charge to anyone who quests it.

Radio Announcers Enjoy "Unity Viewpoint"

Very much welcomed this candid evaluation of "Unity Viewpoint" by a ra announcer:

"When 'Unity Viewpo was first scheduled on station I was not sold on value, because I thought th like most religious progra it would cause us to many listeners. I feel that the program is excell and that it has recruited large number of loyal teners. The talks are plain common sense, an can say that even the bl

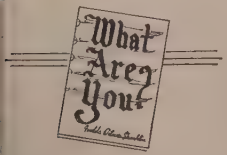
and jaded staff of announc and engineers can be coun as daily listeners to the 'U Viewpoint.' We enthusia cally indorse your progr and you may count on co-operation."

If you have not hear Unity radio program write for a free radio sc ule.

r Objective

Have you an objective," Imelda Octavia Shanklin r book *What Are You?* explains that your objec- is the most important g in your life. It is what supremely wish to do; you ardently wish to me; what you endeavor chieve within yourself. Shanklin writes:

f you have not already rmined your objective, ult life's possibilities and e your choice. Decide t objective you will have. ou resolve to do your ent work perfectly, or if choose a new line of avor, at the moment of ing your decision begin end all your energies to attainment of your objec- . . . If what you choose



f the time world, you will of it or it will fail you. n you will be compelled orgo that objective and to ct another. Pray God now intelligence now to ose what will last, and t will increasingly bless enrich you."

Best-Loved Unity Poems

"Poems to help you when you need a word of cheer; poems to help you pass a quiet evening; poems to give you a clearer concept of God and a broader view of life; poems that you will come back to, and poems that will

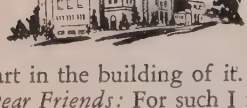
come back to you." This quotation from the Foreword of *Best-Loved Unity Poems* aptly describes this popular book.

The poems have been selected from Unity magazines and are divided into twelve categories, such as love and friendship, faith and courage, prayer and meditation, the seasons, special occasions. The section of poems for special occasions includes selections for Lent, Mother's Day, graduation, Thanksgiving, Christmas, and so on.

Best-Loved Unity Poems is a standard Unity book. It may be purchased at any Unity center or from Unity headquarters. It is listed on the Books and Booklets page of this magazine.

A Temple Builder Blesses Unity Society

We should like to share with you this lovely letter about the new Unity Temple from a Unity student in Tacoma, Washington. It is typical of the many letters we are gratefully receiving from friends who want to take a



part in the building of it.

Dear Friends: For such I feel you to be. Inclosed you will find one dollar. For a long time I have wanted to help with your beautiful temple building, and a short time ago I saw where even a dollar would be a help. This dollar that I am inclosing was given to me as a Mother's Day present to buy something that I especially wanted. Several times I have come very near using it, but now I do not know of anything I would rather do than have you use it toward the building of the Unity Temple. I hope many others will feel disposed to help so the Temple can be completed soon. I am seventy-two years old, and I think that Unity has give me a real understanding the Christ that I was nev able to grasp before. T study of it has opened a ne way for me these last eig years. It has been a real hel

The money I am sending have had for over three yea and this is what I was waitin for. This is what I mo wanted.

I know your temple will beautiful, as it presents t Christ and what He mea in such a clear way. G bless and prosper your socie spiritually and financial —*Mrs. B. C. B.*

It is friends such as M B. who are making the Un Temple possible. May th find as much joy in particip ing in this project as we he at Unity find in having the do so.

For an Earlier Reply from Us

When you write to Sil Unity, please state yo problem and make yo prayer request on a sheet paper separate from yo book and subscript orders and other busir details. This will enable to co-operate with you prayer at the same time other items are be handled.

Effective October 15

WEE WISDOM SUBSCRIPTION RATE INCREASED TO $2

WEE WISDOM, our magazine for children from five to thirteen years of age, has taught constructive thinking and Christian ideals to three generations of children. In the field of children's magazines it is accorded the highest rank by parents and educators for its outstanding character-building material, and it is loved by children for its fun-filled pages.

WEE WISDOM goes to hundreds of thousands of children by subscription as well as free to children's homes, hospitals, schools for the blind (in Braille), and to rural schools in isolated areas. Many are receiving it in England, Germany, Austria, France, and other countries.

Because of the rise in publishing costs, WEE WISDOM for many months has been distributed at a loss that has now become excessive. In order to continue this magazine for the children at its present literary and artistic standard it becomes necessary to increase the subscription rate to $2 a year. This new rate becomes effective October 15. All subscriptions ordered before this date will be accepted at the present rate of $1 a year.

If there are children on your Christmas list to whom you would like to send WEE WISDOM, you may take advantage of the present rate by ordering Christmas-gift subscriptions before October 15. If you desire a Christmas-gift announcement and the December issue mailed just before Christmas, be sure to say that your order is a Christmas gift.

Wee Wisdom

$2 A YEAR AFTER OCTOBER 15

(ALL OTHER UNITY PERIODICALS REMAIN AT $1)

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

The Deeper Meaning of Prosperity

Some of us tend to pass up discussions of "prosperity" be cause we are accustomed to thinking of prosperity only in con nection with material abundance, yet it has a deeper meanin than the one we most often ascribe to it. It includes the whol realm of things that money cannot buy—love, friendship health, inner peace, poise, and self-confidence.

The same law that governs success in the attainment o material wealth also governs success in the attainment of the in tangible things, the desires of the heart. Working with it, i accordance with God's divine plan, assures the realization o all the things we desire to demonstrate.

You can put the prosperity law into operation in your ow life and affairs through using the Unity Prosperity Bank plan which teaches you how to form a "prosperity consciousness. Use the blank below to send today for a Prosperity Bank an discover for yourself that prosperity has a deeper meanin than you have ever before believed.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wi me for a successful demonstration. I will use the drill seven weeks a save $3 for the three *Unity* magazine subscriptions (one year eac listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

ring the

Unity Sunday School Leaflet

into Your Home

ou and your children can have the same instructive nday school lessons that are used in Unity Sunday hools. No matter where you live, the *Unity Sunday hool Leaflet* can come to you. It contains

Bible text of International Bible lesson
The lesson in story form
What the lesson teaches
Metaphysical teaching
Questions

hile the *Unity Sunday School Leaflet* is planned for ung people, it is also interesting and instructive to ildren and adults. By discussing and practicing the ssons from week to week you can guide your family the use of Truth.

Mailed in sets of a month's supply (one copy for each Sunday), **the Unity Sunday School Leaflet** *is priced at $1 a year.*

NITY SCHOOL OF CHRISTIANITY
17 TRACY • KANSAS CITY 6, MISSOURI

Autumn Meditation

Bonnie Day

Lord of the lavish harvest,
Author of sun and mist,
Of yellow corn and mellow pears
And grapes of amethyst,

Teach me to live as amply
As forest or as field,
And bring to rich maturity
The heart's abundant yield.

Thy loving care my sunshine,
Thy cleansing Truth my rain,
That stirs to growth within my soul
Thy living word, the grain!